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where the text has been badly but not irremediably confused by a careless scribe. The thought itself points to the remedy. We must probably read *συγχωροῦσι* for *χωροῦσι*, almost certainly substitute *πάθος* for *βάθος*, and transpose *τῆς ἀπορίας* to the end of the sentence and construe it with *συγγνωμονεῖν*. We thus get the required meaning, that the grammarians do not "concede" this rhythmical or musical "affection" (*πάθος*) of the syllable, and that we are therefore justified in refusing to let them off from the *ἀπορία*.

The entire passage will then read: οὐκ ἂν εἴη πρὸς αἴσθησιν ἐλάχιστος (ἐλαχίστη?) καὶ βραχεῖα συλλαβή. μουσικοὶ μὲν γὰρ ἴσως ἀλόγους τινὰς χρόνους καὶ φωνῶν παραυξήσεις δυνήσονται ἀπολιπεῖν· τοῖς δὲ μὴ συγχωροῦσι τὸ τοιοῦτον πάθος γραμματικοῖς, ἀλλ' αὐτὸ μόνον εἰς βραχεῖαν καὶ μακρὰν διαιρουμένοις τὴν γενικὴν συλλαβὴν, οὐκ ἔστι συγγνωμονεῖν δίκαιον τῆς ἀπορίας. οὐκοῦν ἀνυπόστατος ἐστὶν ἡ βραχεῖα συλλαβή.

Bekker's text, τοῖς δὲ μὴ χωροῦσι τὸ τοιοῦτον βάθος γραμματικοῖς τῆς ἀπορίας, could at the best only mean something like: "the grammarians who cannot contain (or are incapable of) so great a depth (profundity) of *ἀπορία*." But this, even if we allow it to be a possible construction, yields neither satisfactory sense nor the indispensable antithesis to the clause beginning ἀλλ' αὐτὸ. The text proposed is logical, coherent, and idiomatic. Πάθος is an apt word for the quantitative modification or affection of a syllable or a verse: see, e.g., Gaisford's *Hephaistion* 1.195. The construction *συγγνωμονεῖν τῆς ἀπορίας* may be illustrated by Plato, *Euthydemus* 306 C. The position of *ἀπορίας* at the end of the sentence may be confirmed by *ἐαντοῖς προσαύξουσι τὴν ἀπορίαν* (125) and *λήσονται σχεδὸν εἰς τὴν αὐτὴν ἐγκυλισθέντες ἀπορίαν* (108).

Fabricius' defense of the reading *ἀπειρίας*, by reference to the previous discussion of the infinite divisibility of time, disregards the distinct separation of the two divisions of the argument. But *βάθος ἀπειρίας* might conceivably mean "such a depth of indeterminateness" as the musical doctrine involves.

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## VARIA LATINA

### 1. *Fidem facere*

Schmalz in his revision of the *Antibarbarus* of Krebs says of this expression: "Nie tritt daher auch ein adjektiv hierzu, und verwerflich ist deswegen *eximiam* (udgl.) *fidem facere*, was N. L. ist." Schmalz in his statement makes no limitation as to the kind of adjective, though in his example he cites an adjective of quality and so apparently intends his statement to apply to this kind only. At any rate Cicero associates an adjective of quantity with this expression, e.g., Cic. *Cat.* 3. 2. 4: *Minorem fidem faceret*; Cic. *Part. Orat.* 11. 40: *Maximam autem fidem fecit*.

2. *Nisi Quod*

Schmalz errs again in his limitation of this expression. Following Draeger (II, 234), he says, in the *Handbuch der klassischen Altertumswissenschaft*, Vol. II<sup>3</sup>, Part 2, p. 379: "Bei Plaut. *Cic.* (nicht in den Reden), Sale, Liv. etc." This statement is copied by Lodge in his notes on historical grammar in his revision of Gildersleeve's *Latin Grammar*, 1894, cf. § 525, 2, N. 2. It does, however, occur in the speeches, and that too in one of those most frequently read, e.g., Cic. *Cat.* 2. 7. 16: Nunc vero cum ei nihil adhuc praeter ipsius voluntatem cogitationemque acciderit, *nisi quod* vivis nobis Roma profectus est. It is found also in Verres i. 18. 55 and in ii. 2. 45, 110 (*bis*).

3. *Dicere non possum quam*

Again in the *Antibarbarus s. v. posse*, Schmalz says: "Für unser deutsches: Ich (man) kann nicht sagen wie, du glaubst nicht wie, man glaubt nicht wie sagt man klass. nur passivisch *dici non potest*, *vix dici potest*, *incredibile est quam*, udgl.; sehr selten ist die Stellung *non dici potest* wie bei Cic. *Fam.* 7. 15. 12. Wo *dicere non possum* vorkommt wie bei Cic. *De orat.* 1. 17. 76, *Sen. Epp.* 117. 12 und Cic. *Fin.* 2. 31. 102 drückt es etwas anderes aus, nämlich: ich kann nicht behaupten. Erst der jüngere Plinius sagt für *dici non potest quam* udgl., *exprimere non possum quam*. *S. Epp.* 5. 14. 2 u, *ibid. Epp.* 16. 7 und 9. 23. 3."

See, however, the following in which *dicere* seems to mean only *sagen*, not *behaupten*: Cic. *Epp. Fam.* 13. 77. 3: Hunc tu si mihi restituendam curaris, *non possum dicere quam* mihi gratum futurum sit.

## 4

Again in the *Handbuch der klassischen Altertumswissenschaft*, Vol. II<sup>3</sup>, Part 2, p. 237, Schmalz says: "Die klass. Sprache sich in der Verbindung der adj. neutr. mit den Gen. part. sehr enge Grenzen gezogen hat: so hat Cicero zwar *Sen.* 72 *vitae reliquum*, *Verr.* 2. 181 *plurimum aetatis*, und verbindet das neutrum Plur. der Kompar. und Superlative mit dem Gen. Part. z. B. *Att.* 4. 3. 3. *in interiora aedium*, *Fam.* 1. 9. 15 *summa pectoris*; aber der Positiv ist nirgends in dieser Fügung zu finden. Caesar hat ihn nur *B. civ.* 3. 105. 4, *in occultis ac reconditis templi* (Novák: *templorum locis*). Der häufige Gebrauch hiervon z. B. *Italiae plana acmolli*, ferner *multum diei*, *medio diei* oder gar *per Europae plerumque* und ähnliche Verbindungen kommen erst mit Sall. auf, werden von Sir. aufgenommen und weitergeführt und sind besonders bei Tac. beliebt. Vgl. *Stilistik*, § 3, p. 434."

We do find, however, a positive plural combined with this genitive in Cic. *De div.* 1. 32. 68: *reliqua vaticinationis* esse confecta; Plin. *Ep.* 1. 3. 4: *reliqua rerum tuarum* post te alium atque alium dominum sortientur.

5. *Habere*

In the *Antibarbarus s. v. habere*, Schmalz says: *Habere* mit Gen. pretii steht nirgends bei Cicero u. Caesar, *habere magni* nur Caesar *B.G.* 4. 21, *Commii auctoritas magni habebatur*. Das letztere Beispiel figurirt in alten Grammatiken und hat Veranlassung zu der unrichtigen Aufzählung von *habere* unter den Verben *aestimare, facere*, u.a. gegeben. Richtig ist der Regel bei Stegmann *Lat. Schulgrammatik*, § 167." See, however, Cic. *Phil.* 6. 4. 10: *Pluris habetur* quam L. Frebellius, *pluris* quam T. Plancus . . . *adulescens nobilis*. See further Kühner, revised by Stegmann, § 86, p. 458, and also Roby, II, § 1187.

6. *Manere*

"The verbs mentioned, with some others, are found in good prose. Others are either poetical or unclassical, thus . . . *manere, to remain*, is late."—Gildersleeve-Lodge, *Lat. Gram.*, § 206, N. 1. But see Cic. *Rep.* 6. 18. 15: *Nam terra nona immobilis manens una sede semper haeret*: Cic. *Pro Font.* 2. 3: *Tabulae quaedam certae incorruptae atque integrae manent*; Cic. *Post Reditum* 4. 9: *quod vere dixerat, si illud de duobus consulibus, quod ante in re publica non fuerat, peremne ac proprium manere potuisset*. Compare further Cic. *Pro Cluent.* 29. 80 and 30. 81.

7. *Quantum Sciam*

"*Quantum sciam* is found first in Quintilian."—Gildersleeve-Lodge, *Lat. Gram.* § 627, R. 1. Seneca, however, shows one example, e.g., Sen. *Ad Marciam* 4. 3: *Quantum quidem ego sciam*.

8. *Etsi*

"*Etsi* haud scio an recta observaverim nusquam apud Senecam legi." So Haase in his *Praef. Sen.*, Vol. III, p. xiv, but his text shows *etsi* in *De Ira* 1. 16. 5: *Itaque etsi perversa induenda magistratui vestes et convocanda classico concio est*. Here, however, Koch-Vahlen read *et si*. To the authors mentioned by Schmalz in the *Handbuch der klassischen Altertumswissenschaft*, Vol. II<sup>3</sup>, Part 1, p. 591, add Curt. 4. 13. 1; 8. 11, 25; 9, 16, 10; Petron. 70; 125; *Stat. Theb.* v. 242.

9. *Exspectare donec*

*Exspectare dum* is well known, but *exspectare donec* is somewhat out of the usual run and seems to belong to later Latin. Lewis and Short give only *dum* and quote no examples. Fischer, *Lat. Gram.*, II, 68, quotes Plin. *Ep.* 10. 122. 26, where Hardy makes no comment. Seneca shows three examples, e.g., *Ben.* 4. 33. 1; *Exspectabis donec scias*; *Ep.* 19. 6: *Quid exspectas donec desinas habere quod cupias*? *Ep.* 119. 1: *Non exspecto donec dicas*, 'in commune.'

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